



KOTEBE UNIVERSITY OF EDUCATION

FACULTY OF SOCIAL SCIENCE

DEPARTMENT OF CIVICS AND ETHICAL STUDIES

**INDIGENOUS CONFLICT RESOLUTION MECHANISM: THE CASE
OF KEBENA ETHNIC GROUP IN SNNPR ETHIOPIA**

M.A THESIS

BY

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**INDIGENOUS CONFLICT RESOLUTION MECHANISMS: THE CASE
OF KEBENA ETHNIC GROUP IN SNNPR, OF ETHIOPIA**

**A THESIS SUBMITTED TO THE FACULTY OF SOCIAL SCIENCE,
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STUDIES**

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Declaration

The thesis entitled "**Assessment of traditional conflict resolution mechanisms: A case of kebena ethnic groups in SNNPR of Ethiopia**". I tried to have followed all ethical principles of scholarship in the preparation, data collection, data analysis and completion of this thesis. I affirm that I have cited and referenced all sources used in this document. Every serious effort has been made to avoid any plagiarism in the preparation of this thesis. This thesis has been submitted in partial fulfillment of the requirement for MA Degree at Kotebe University of education . I seriously declare that this thesis is not submitted to any other institution anywhere for the award of any academic degree, diploma or fellowship to any other university that all sources of materials used for this thesis have been dully acknowledged. In all other instances, however, permission must be obtained from the author.

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This is to certify that the thesis entitled “**Assessment of traditional conflict resolution mechanisms: A case of kebena ethnic groups in SNNPR of Ethiopia**” submitted in partial fulfillment of the requirements for the degree of Masters of Arts in Civics and Ethical Studies Graduate Program of the School of Postgraduates, and has been carried out by Mr Abas Jelalu ID. No: SMCI/001/10 , under my/our supervision. Therefore, I/we recommend that the student has fulfilled the requirements and hence hereby can submit the thesis to the department for defense.

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List of Acronyms

CSA-----Central Statistical Agency

FGD-----Focus Group Discussions

NURC-----National Unity Reconciliation Commission

SNNPRs-----South Nation Nationalities and Peoples Region

UNDP-----United Nation Development Program

FDRE-----federal Democratic Republic of Ethiopia

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ABSTRACT

Unless conflict is managed properly, it results in political, social and economical destruction of human beings. The cost of conflict depends on the type of conflict resolution system that individuals used to settle disagreements. The main objective of this study was assessing indigenous conflict resolution systems and practices in Kebena ethnic group. Specifically, the study identified the common types of conflict; the common causes of conflict and restoring the social relationship of residents in the study area. The study was conducted by using a sample of 77 household respondents who have ever experienced disputes. The household respondents selected using snowball sampling technique. Moreover questionnaires, focus group discussions and interview were also employed to collect quantitative and qualitative data. The study 35 household respondents were involved in to land and land related conflict and land conflicts are increasing from time to time.

The causes of land conflicts are poor demarcation of boarder, inheritance problem and shortage of land and others. The study further explored the advantage of indigenous conflict resolution systems and practices to economic development. The household respondents who have used indigenous method of conflict resolution system helped them to save their money and time. Because of using this indigenous conflict resolution system, they have been restoring their relationship and inviting their conflict party and support each other. Furthermore, the study identified that capacitating the ability of local elders through the woreda government support is confined in providing training and the process of selecting trainee is filed by corrupt practices. Lack of office for local elders also another challenge for the task of these local elders to perform their activity

CHAPTER ONE

1. INTRODUCTION

Conflict often occurs when people or groups perceive that has a result of disagreement there may be a threat to their interest. conflicts may also arise from misinformation, stereotypes, prejudices, contradictory perceptions of justice. Differing socio cultural traditional, personal beliefs or ideologies and they are of many dimensions, racial, sectorial, ethnic, religious, ideological, cultural, economic, political, social and others. Conflict is inevitable in any relationship it will happen whether we like it or not conflict by itself is not positive or negative. However, how we manage the conflict can have positive or negative consequences in our relationship. Conflict erupts when a society fails to carefully handle contradictions through tolerance, dialogue and reciprocal accommodation of interests. {kriesberg;1-57; 2006}

According to Sanson and Di (2007) conflict resolution is a set of strategies which can be used to satisfy human needs of security, identity, self determination and quality of life for all people who are engaged in a conflict. Annette (2009) elaborates indigenous conflict resolution is important by solving the issue while saving the relationship and minimizes revenge killings. This is very important particularly for poor, women and other marginalized people who have no capacity to cover the cost of justice system through court (Ibid).

Indigenous conflict resolution mechanism consumes lower cost and the process takes greater speed, the reason for this is solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process (Bendeman, 2007). The use of indigenous dispute resolution methods outside of the formal criminal justice system is important in maintaining close and continuing relationships in every community (Julie, 2007). It has been practiced for a long period of time even today, particularly in many developing countries, indigenous conflict resolution process dealing with victims and criminal offenders are widely practiced and deep rooted with different degrees among the different ethnic groups. A study by Julie (2007), elaborates that, in many countries particularly in Africa formal justice system is inefficient and because of this it takes the second place to informal systems in many parts of the continent.

1.1. Background of the study

In applying indigenous conflict resolution mechanism to solve conflicts, traditional customs and practices are seriously respected and carefully practiced. Ordinary people in villages still trust the advice of elders in resolving local conflicts for two obvious reasons (Chandra, 2008). First, their advices are politically neutral with social sensitivity and second they are less expensive in nature and can provide direct decision. Several conflict management activities carried out at the local level are based on values and customs, which play a crucial role in binding people together for collective action and holding wrongdoer accountable to their actions. In a country like Ethiopia, traditional conflict management mechanisms could also help to resolve conflicts, reduce tensions and rebuild social relations because Ethiopia is a country where various ethnic groups live together. It believed to be the home of more than 80 ethnic groups. From this about 56 ethnic groups lived in SNNPR. Indigenous conflict management and resolution mechanisms use local actors and traditional community based judicial and legal decision. .(Mohammedawel.R;2017,Assosa university; Ethiopia).

Taking this as a starting point in this study I tried to assessed the traditional conflict resolution in the case of Kebena ethnic group. Kebena is one of ethnic groups of the fifty six ethnic groups in the south, nations, nationalities and people of regional state ,who live in Gurage zone ,Kebena woreda. Kebena people are bordered with oromia regional state in the western parts of Ethiopia Shewa zone,in the north, with cheha, ezha and Abeshige woreda of Gurage zone in the south, with Abeshiga woreda of Gurage zone in the west ,and with Kooker gedebano and Muhurna Akilil woreda of Gurage zone in the east. outside of this district the people of Kebena also live in Abeshiga woreda ,Muhurena aklil woreda, enamor ,Marako woreda and the present Halaba special zone ,Kembata Tembaro ,Hadiya zone and Silte zone in SNNPR and Jimma zone and western Shewa zone(woliso) in oromia regional state and the present Sidama regional state(Bensa woreda).(Abera,M:2017 Hawassa).

The information about the origins of Kebena people is stated on the Grammer of Kebena obtained information from the book entitled “womma” the culture and history of Kebena people Amharic version published by Kebena development association(1996) Kebena were

comes from Tarabulus a place found between Saudi Arabia and Yemen. It also states that there were three brothers Kebena Garad, Halaba Garad and Genze Garad. They were collectively called Hadiya.

They left original place due to various reasons, and crossed the red sea and gulf of aden and then settled on the central highland of Ethiopia in a place called “jeberti”.

After staying in the northern part of Ethiopia for some time, they moved to Harare, specifically to a place called chercher. They also lived in this area for some years, and again moved to Bale area, particularly to Shirkagedeb. They lived there for about 70 years . Again they moved to Sidama area, particularly to the current Bansa Woreda area, and lived there for about ten years. They again moved from there to Gera , a place between Kambata and Wolayita . They lived there for about 12 years. They again moved to Wachamo, which is now, a days called Hossana. They lived there just for one year, and again moved to Mugo, Mafed, and Zenabener areas currently located in the Gurage zone. Finally ,they moved to there present day settlement area.(Ongaye Oda ;2014,2.Grammer of Kebeena)

Major economy of Kebena people is based on agriculture ,there landscape is plain because of this suitable for farming activities. The weather conditions of the woreda are hot and tropical. The type of the soil is red, and brown which is suitable for plants and cereal crops. The woreda is known for growing different types of cereal crops like sorghum, wheat, teff, bean and pea: and edible roots like onion, sweet potato: and plants like inset (false banana),cabbage, and coffee as common agricultural products of the woreda. Cash crops such as coffee ,chat ,and fruit (oranges,banana,papaya,avocado and mango),and these are commonly produced and are important sources of income for the people .They main domesticated animals are cow, oxen, sheep, goat, hen, horses and donkeys. Some portions of the Kebena people are engaged in trade activities. Some others work as civil servants in various governments offices urban and rural areas. The Kebena have got legal representation in the federal parliament and in t,he council of Nations, Nationalities in Regional Administration. The language of Kebena is called kebenssina Affoo, and people can communicate without translator with other highland Cushitic speakers, particularly with Halaba Tembaro and kembata speakers. The people of Kebena has multilingual they speak

Guragena and Affanoromo and use Amharic as a working language and for script purpose. Besides Amharic language ,the Kebena language is used during cultural meetings called oget. (Abera Mekuria:2017,Hawassa).

Traditional administrative system of Kebena ethnic group is called Bobenie Geltita used for a long period of time until the start of modern social justice system. The majority of the people are the follower of Islam religion and practice traditional administration system on the basis of Sharia. Bobenie geltita is administrated by representatives who are elected by a democratic way from each clan of Kebena. Kebena have a combination of thirty-nine clan. From each clan there is one representatives. The representatives hold summit with in a month except Remedan, July and August they hold a total of eight- month summit in a year . The meeting in Kebena is called Oget. On oget they pass decision, rules and regulations and solve the problem raised from different people and discuss about the whole issues what to raise from the people of Kebena reflected by clans representatives named as Eli Dagha.(Mohammedawel.R:2017,*Assosa University,Ethiopia*)

1. 2. Statement of the problem

Indigenous conflict management and resolution mechanisms use local actors and traditional community based judicial and legal decision-making mechanisms to manage and resolve conflicts within or between communities. This indigenous conflict resolution plays a very significant role in day-to-day lives of many ethnic groups and tribes particularly for the poor and marginalized societies. Local leaders and elderly people have used traditional laws to ensure conflict does not curve into uncontrolled violence and disrupt civic life . locally trusted elderly people enjoy socially eminent status and authority granted by customs. while passing decision they are based on high level of social censuses and legitimacy because the process is soft and based on the willingness of conflicting parties, the relationship between individuals, among families and kinship become strong. Indigenous conflict resolution system allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship(Meron;2010)

Every societies has its own way of administering or managing itself beginning from ancient time or early time. The mechanism of the people to administer it may not happen

immediately. Due to the fact that absence of education and literacy ,there is scarcely written materials on the existence of such administration system of the people which existed early time. This reality of the world is will also become true for the people of Kebena.(Mohammedawel.R;2017,Assosa university; Ethiopia).

The kebena people have long been known in having traditional institution which has different level of authority. The village (keye),the clan (Deebo),the Bobbeny(include all kebena).the people solves the problem related with their economic ,social, political and tradional or customary way of life by formulating rules and regulations by its assembly or gathering.this assembly or council of elders of kebena is known as Oget.(ibid). People are depending on indigenous conflict resolution mechanisms to solve conflict . But the process and their role in detail did not assessed by research. Therefore in this study the researcher tried to assess the process of indigenous conflict resolution mechanisms, their role in development of socio-economic and cultural life of peoples and the challenges in the case of Kebena ethnic groups in SNNPR of Ethiopia .

1.3. Basic Research Questions

The study focused in answering the following research questions

- 1) What is the role of indigenous institutions in resolving conflicts in Kebena ethnic group?
- 2) What type of conflict in the area resolved by the indigenous conflict resolution mechanisms in the study area ?
- 3) What are the procedures followed by these indigenous conflict resolving mechanisms in Kebena ethnic group ?
- 4) In what way indigenous conflict resolution mechanisms and the formal court system work together?

1.4 . Objectives of the study

1.4.1, General objectives of the study

Conflict have been resolved through knowledgeable and respected elders, religious leaders, marriage relationships, ceremonies observed by community and highly respected and feared clan leaders this reality will be true in the people of kebena. Therefore the general objectives of this study to explore indigenous conflict resolution mechanisms in Kebena people (Bobenie Geltita).

1.4.2 .Specific objectives of this study

The specific objectives of this study are;

- 1 To explore the role of indigenous institution in resolving conflict in the study area.
- 2 To identify the cause of conflict handled by indigenous conflict resolving institutions.
- 3 To describe the level of power and procedures followed by these indigenous institutions.
- 4 To identify the preferable conflict resolution mechanism in the study area and to investigate the challenges and practice of traditional conflict resolution mechanism in kebena people (Bobenie Geltita)

1.5. Significance of the study

The findings of this study entitled, indigenous conflict resolution mechanism among the kebena people of Southern Ethiopia: An exploratory study, are designed to give a brief, reliable and state-of-the-art account on the role of indigenous conflict resolution mechanism in resolving the different causes of conflict found in the study area based on the worldview of the people and other corresponding social, cultural, and economic practices of the society at large. For the reason that the people in the study area lack sufficient professional writings on the role of the indigenous institutions in conflict resolution, the current study is supposed to throw lin at least few of those needy areas of the issue through initiating and provoking those potential researchers and providing them with basic and preliminary information on subject under study.

Besides, this study intended to provide some information to the government and nongovernmental bodies on the role of indigenous institution in conflict resolution in the study area. Also, the public organizations and any interested bodies may consider it as the reference in promoting the indigenous values of the people in general and the mechanism of indigenous conflict resolution in particular. us general these research are play a significant role to prevent doping from western culture and to promote methods of traditional conflict resolution mechanisms transfer to the next generation in kebena people. To fill the existing literjature gap in the study area.to provide significant information to the government on the main cause of conflict on the study area.

1. 6 . Scope of the study

This study will be specifically focuses on analyzing process of indigenous conflict resolution mechanisms in the study area, the role of indigenous conflict resolution systems for socio-economic and cultural development, challenges and its weaknesses. The specific study area is Kebena Woreda of Gurage zone in the SNNPR of Ethiopia. Accordingly, any of the analysis and the findings of the study are specific to the study area.

1. 7 Limitation of the study

This study are limited on conducting to assess the traditional conflict resolution mechanisms the case of kebena ethnic groups. In the study area there is limitation or unavailability of relevant sources of data like documented literature done in the study area on traditional conflict resolution mechanisms because of this limitation the researcher are prepared questionnaires and use interview to gathered relevant data to the research..

CHAPTER TWO

REVIEW OF RELATED LITIRATURE

2.1 Concepts and Definition of Conflict

According to NURC (2008) conflict means an inverse relationship or a disagreement between two or more Persons, between groups, regions or even nation originating from different insights and interests. Conflict is not a new social phenomenon in the history of human being. Conflict always exists as long as human beings live together and it is an unpreventable human practice. On the other hand Conflict can be understood as —engagement in a fight or confrontation between two or more parties aspiring towards incompatible or competitive means or endsl (University for Peace, 2005). Similar with the above ideas, conflict is a Situation in which two or more parties try hard to acquire the same scarce resources at the same time (Mikael and Swanstrom, 2005).

Nathan (2007) on similar context defines conflict as a consequence of major transformation of popular pressure for essential political or economic change. Furthermore Spangler(2003) stated that conflict tend to arise over non-negotiable issues such as fundamental human needs, intolerable moral difference or high stakes distributional issues regarding essential resources such as water or law

2. 2. Theoretical framework

2.2.1.Social capital theory's indigenous conflict resolution

Fred mensah (2005; cited in osei- hwedie&rankopo, 2012) describes traditional conflict resolution mechanisms as a social capital .

Phililps&pittman(2009)defines social capital as asset resources intrinsic to social relation & includes trust,. Norms, community responsibility, reciprocal obligations civic sense & networks that can improve the efficiency of society by facilitating collectively action for achieving mutually beneficial ends . It is often correlated with confidence in social institutions civic engagement and over all community well being& happiness.

According to field 2008, the central thesis of the theory Capital can be summed up in that relationship matters. people connect through a series of networks & they tend to share common values with other members of these networks. it is these social ties that guaranteed the existence & effective functioning of societies

In this study the social capital theory provides the basis to understand & describe the restorative nature of conflict resolution by oget in kebena people the theory helps to understand how elders restore_ & maintain social ties . social solidarity & community relation while resolving conflicts the principles of respect, dialogue, negotiation & reconciliation in indigenous conflict resolution affirms the social cohesion & ties that exist among the community members.

The various social conflict theories are attempted by scholars to provide frameworks for the understanding of conflict, especially sources of conflict, the condition under which conflicts occur, and sometimes the condition for their resolution.

2.2.2. Structural functional theory

The structural functional theory is one of the major theoretical approaches to study the sources of conflict. The structural functionalist theory asserted that individuals will adjust to a given structure in an organization, institution or society. Any change in the structure of the organization or institution causes conflict and it destabilizes the organization. The theory reflects a system approach where each part has one or more functions to perform. It focuses on things that will maintain the state of equilibrium and collaboration in the organization (Durojaye et. al, 2013.).

2.2.3. Interactionist theory

The other theory explained is interaction. Interaction is the main sources of conflict within a given society. For instance, Cohen (1974) states that, the very process of organizations would increase interaction and hence conflict. When the society organized itself at one place scarce resources and power may not be distributed equally to all members and this led to conflict. Cohen also explains that “a larger population aggregate meant more disputes for mediation by the leaders”.

2.2.4. Human Needs theory

Human needs theory is the other theoretical school in describing the sources of conflict. Human Needs theory attributed the source of conflict to the fulfillment of personal or group objectives. This theory is based on the hypothesis that, in order to maintain stable society, basic human needs have to be met. Cohen (1974: 94) who articulates, when men do fight, they fight over some fundamental issues concerning the distribution and exercise of power, whether economic, political, or social, further strengthening this argument. This reveals that scarcity can be a cause of conflict.

2. 3. Empirical Studies

Conflict seems to be present in all human relations and in all societies. From the beginning of recorded history, we have evidence of disputes between different groups. Because of the pervasive presence of conflict and because of the physical, emotional, and resource costs that often result from disputes, people have always sought ways of resolving their differences. In seeking to resolve differences, they have tried to develop procedures that are efficient, that allow them to satisfy their interests that minimize suffering, and that control unnecessary expenditures of resources (Moore, 1996).

The process of conflict resolution has to do with how indigenous structures and systems ensure action in bringing peace at the individual and community level relationships. In this respect, resolution procedures are generated from general cultural life and daily experiences of living. In this context, the term 'indigenous' refers to "the structures and units of organization in a community and encompasses also the norms, values, beliefs and worldview that guide social interaction." (Kendie and Guri, 2006:333).

2. 3.1. Socio-Economic Advantage of Indigenous Conflict Resolution Systems

The main purpose of practicing indigenous conflict resolution mechanism is to restore peace and social synchronization within the community by make sure that disputants and their respective followers are reconciled (Elechi, 2004). Birgit (2001) similarly elaborates that indigenous conflict resolution is important to ensure the full incorporation of parties into their societies again, and to take on the atmosphere of working cooperatively.

Restoring social relationship: Indigenous conflict resolution system cultivates the relationship of conflicting parties towards the future. This conflict resolution method is necessary for the re-establishment social relationship or bringing together of the society in general and conflicting parties in particular (Volker, 2007). The main objective that many people use indigenous mechanism of conflict resolution is not to punish the wrong doer or crime taker rather it helps to restore good relations ship of the conflicting parties or the ultimate aim of indigenous conflict resolution is the re-establishment of relationships. Indigenous conflict resolution system allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship. But solving conflicts or disagreements through formal process by using courts disputants rarely want to work together and cooperatively. In indigenous conflict resolution process, the conflicting parties could rather help to learn information that will permit them to work more efficiently to their future life. Indigenous conflict resolution can provide us procedures that can resolve disagreements successfully without harm fulling relationships. The method used for a conflict at hand can make available a frame work to deal with predictable conflicts. Additionally, this conflict resolution method could help to take benefit of the resolution in the past and to learn from experience or skill (ibid).

Minimizing cost: The other advantages of indigenous method of conflict resolution are to decrease the cost and time involved in solving conflict. Formal conflict resolution systems are expensive, sometimes the cost may goes even the amount of making the victory of a party irrelevant or beyond the amount of decision .There are many expenditures while using the formal conflict resolution mechanism like; court charge, filling cost, expenditure for lawyers, and other costs. Additionally indigenous mechanism consumes lower cost and the process takes greater speed, the reason for this is solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process (Bendeman, 2007). Contrary to the above idea, conflict resolution through formal legal services is seen as costly, unreachable, slow and not consistent in delivering law (Loode, n.d.).

Free from political influence: Indigenous conflict resolution offers independent, unbiased, fair and efficient access to justice (Helgesen, V., 2008). Local elders who lead the process of resolving conflict through indigenous mechanism are impartial and free from government

control. Indigenous conflict resolution is culture specific and reliable with tried and experienced methods that have restored social relations in the past.

Indigenous conflict resolution system advances a greater wisdom of unity by permitting many community members to witness and to participate in the process of making decisions. It often generates community focused results that impact positively on the entire social relationship. The agreement reached between individuals, groups, and societies is normally indisputable and has to be put in to practice for the purpose of satisfying the entire community. Agreement is often achieved to a very high degree. The possibility of committing harmful practices or keeping away from the process is narrow since it is mostly an intra community practice (ibid).

The major advantage of indigenous conflict resolution is that it originates from the community itself and this also simple and easy to realize (Srivastava, N., 2004). Indigenous conflict resolution is less complex; it is fast and less costly than formal courts of law. Any disagreement that takes more than a year to resolve in a formal justice system is resolved in relatively much less time by indigenous or local institutions (Helgesen, V., 2008).

In addition to the above idea, indigenous communities or many people who have been far from the center a given nation have little experience to contemporary or formal systems of conflict resolution. In reveres to this, people are well conscious of their own indigenous laws and principles of conflict resolution; therefore it is simple for these societies to come up to their indigenous institutions for the management of justice (Srivastava, 2004). Besides, solutions are provided to the society without affecting the needs of these societies and the injured party and the capacity of the accused to resist justice.

2. 3.2. Challenges and Weaknesses of Indigenous Conflict Resolution Systems

Even though indigenous conflict resolution has its own socio economic advantage for individuals, groups, societies and communities, it has facing many challenges from different directions. The main challenges that affect indigenous conflict resolution method are lack of clear legal mandates, limited financial support from different national and international governments and limited capacity for oversight of system performance can all put in danger the effectiveness of the method to improve access to justice for the society. Especially these

issues are visible in developing countries (Michel, 2010). In similar manner Ewa (2006) described that justice sector reform is a quickly expanding in different areas through the fund of different international organizations, however informal justice systems still largely abandoned by UNDP and most multi lateral and bi lateral development backing organizations. According to Ewa (2006) this is surprising as the poor and other marginalized or disadvantaged people are irregular users of the formal justice system and UNDP's specific role lies in guarantee access to justice for those who are poor and disadvantaged marginalized groups. UNDP's support to the formal justice sector has almost two folded over the past six years, from the report of 53 countries programming on human rights or the justice sector in 2000 to 95 in 2005. Inversely support to informal justice systems has increased a little, remains minimal in contrast to formal justice systems; in 2005, 80 countries reported support to the formal justice system, but only seven countries reported support to informal justice systems and eight reported support to some type of alternative dispute resolution (ibid).

Indigenous conflict resolution has also its own weaknesses. It does not essentially put an end to hostility in the long term. An everlasting pacification of the conflicting parties as it is given in the circumstance of the formal system with its monopoly over the lawful use of violence is not practicable in the indigenous conflict resolution (Volker, 2007).

Indigenous approaches to conflict resolution may disagree with universal principles of human rights and democracy. If committees of local elders for example settling disputes among or between conflict parties and the members of these committee actually consist of old men only, this method of conflict resolution rule is difficult by modern democratic principles, members of the society including the young and the women who are expelled from decision making processes become the subjects of these decisions passed by these elders. In many developing countries women's are victims of indigenous conflict resolution processes because the process of conflict resolution under this method is dominated by males. Exchanging of women between conflict parties or gift of girls as payment or compensation agreed by local leaders to solve the conflict is becomes unsupportable practice by human right principles (Volker, 2007). In addition to the above idea indigenous approaches to conflict resolution have a limited area of applicability. There practical

application is restricted to the relatively small community situation; even it may also applicable only to small group of family, clan, village or neighboring communities.

Indigenous approaches to conflict resolution and their end result sometimes open to abuse. Predisposed approaches on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed these days are often legitimized with reference to custom. With particular reference on developing countries the significance and practical implementation of indigenous strategies have been very much disenabled by the politicization, corruption and abuse of traditional structures, especially traditional leadership, which have progressively affects negatively conflict management built around them in the eyes of many and minimized confidence in their efficiency (Volker, 2007). To put the problem in more general terms: wherever indigenous conflict resolution and other traditional practices of conflict resolution in different parts of the world have been harshly destabilized by the impact of the modernizing powers of capitalism such as the alarming expansion of urbanization, privatization and other contemporary practices. Therefore, it will be hard or even impossible to implement indigenous approaches to conflict resolution in these areas where modernization become expanding dramatically (ibid)

Therefore in this study the researcher will attempt to assess role of indigenous conflict resolution mechanisms, in development of socio-economic and cultural life of peoples ,challenges and weakness of indigenous conflict resolution mechanisms and in order to study the indigenous methods of resolving conflict the case of Kebena people(Bobennie Geltita) in SNNPR of Ethiopia .

CHAPTER THREE

3. RESEARCH DESIGN AND METHODOLOGY

3.1. Research Design

This part of the research presents the methodological aspects of the research, which includes research design, research method, study population, sample size and sampling technique, data collecting instruments, document analysis and ethical considerations. The purpose of this study is to assess indigenous conflict resolution in SNNPR gurage zone kebona woreda.

3.2 Research Method

To attain this, a descriptive survey method was employed. Descriptive survey design was employed to conduct this study. This method is employed because of its importance that it fits to get detail of data from many respondents and it is appropriate to assess the status of the phenomena. Regarding this method Babbie, (1990), cited in Creswell (2003, P. 154.)

3.3 Description of the study Area

This chapter presents methods that the researcher carried out in the study area. Particularly, this study employed to describe an assessment of indigenous conflict resolution mechanisms at Kebena ethnic group in Gurage zone. Kebena ethnic group live mainly in gurage administrative zone particularly in kebona woreda (district) in the south, nations, nationalities, and people regional state (SNNPRS). Headquarters of Gurage zone and Kebena woreda is wolkite ,160km located to the south-west of Addis Ababa and found to the north of Hawassa,the headquarter of the SNNPRS at 435km. kebona is one of ethnic groups among the three ethnic groups reside in gurage zone these are mareqo,gurage and kebona.

3.4. Population And Topography Of Kebena

Kebena woreda is established in 2002 G.C with 24 rural kebeles. . According to the 2021 G.C ,the total population of kebena 149,922, of which male are 74935 and female are 74987 with the growth rate of 2.9%.Kebena ethnic group were originally semi-pastoralist people but now the day major economy of the people is based on agriculture and trade the woreda is plain and suitable for plough. (BoFED ,Annual Statistical Abstract,2013).the size of Kebena woreda is

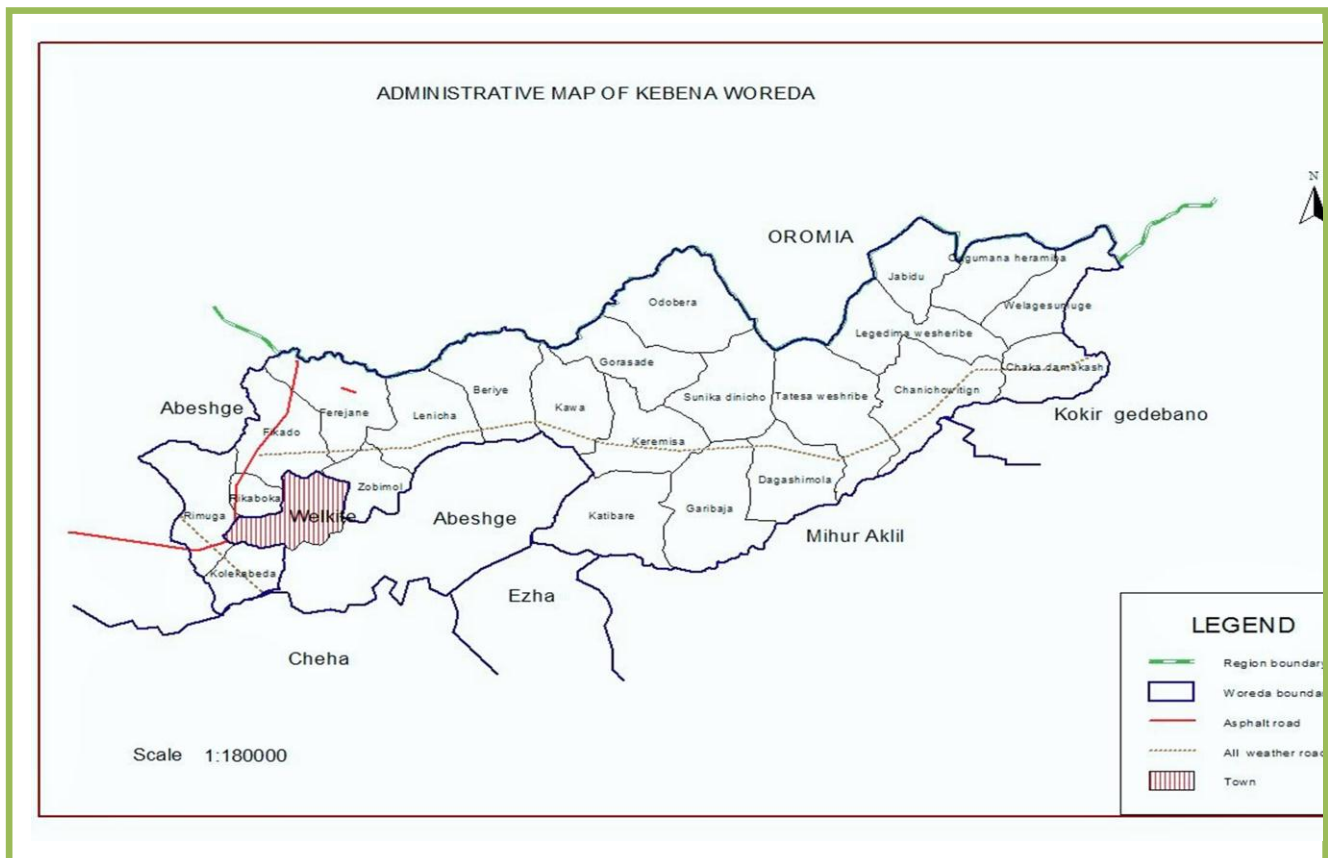


Figure 1 Map of Study Area

3.5. Description of research design and procedures used

The study as research design, data sources, target population, sample size, and sampling techniques, instrument of data collection, data gathering procedures, and methods of data analysis, each of them can be explained in the consequent sub-sections.

3.6. Source of the data

The collection of data from both primary and secondary source. Primary sources of this study include head facilitator (oget leader), elite(civil servant), facilitators(clan leader), and parents. Secondary source of is gathered from relevant official documents, previous research and related information reports. The researcher of this study select these techniques to find enough information about the indigenous conflict resolution mechanism in the case of kebena ethnic group (Boobenie Geltita)

3.7. Sample size and sampling technique

According to Boobanie rules and regulation on unit three under article 50(1) states that Boobanie members of congress comprised up to 90 members. In this study the researcher found from research participants, purposive and simple random sampling are used to collect relevant data. To do this respondents of the study include 5 main leaders of oget, 7 clan leaders(representatives), 25 from oget members, 10 civil servant, 3 religious leader, 20 peasant, and 5 elders which comprised total number of 77. The sampling technique are adopted to select respondents they help the researcher to select respondents who have direct relationship with the issue under the study and who can provide their experience. The total populations in the sample were 90. The sample size 77(85.5%) were taken by simple random sampling technique based on the researcher judgment.

3.8. Methods and Instruments of Data Gathering

The research method practice in this study has been used descriptive written documents and literature are revised, interview conducted and questionnaires are distributed and relevant data are collected.

In the study the researcher plan to prepared questionnaires to gather information concerning the study to assess traditional conflict resolution mechanism in kebena people(Bobeniegeltita). The questioners are translated in to Amharic language to avoid language difficulties on the part of the respondents. The interview, was comprised open ended questions. Because to check whether the respondents describe their ideas that is no.

Relevant questionnaires and checklist are delivered to each of the respondents enumerated above and carefully reviewed before duplication. Then the researcher has been distributed the questionnaire to the selected respondents (for peasants, oget members, civil servants, religious leader and clan representatives and elders). The researcher was traveled to 4 sample sites and collected relevant data at grassroots through various methods like individuals interview, by using questionnaire and study are observed different documents.

3.9. Method of data analysis

The researcher collected the data that concerned quantitative finding are organized, the data are gathered through open – ended questions to see whether the respondents are indicated to know , use and challenges to practice of traditional conflict resolution mechanisms in their living area., this is done by narrating the responses of the respondents. Moreover the interview questions is analyzed by using narrative and description so that to study (research) is more valid. In the data analysis process, the collected data is analyzed in such a greater detail.

3.10.Questionnaire

The questionnaire was identical for all the participants used to obtain information about the traditional conflict resolution mechanisms in kebena ethnic group. Questionnaire are less expensive, consistent and uniform measures, free of variation they offer a considered and objective view of the issue, since respondents can consult their files and since many subjects prefer to write rather than talk about certain issues. Questionnaire allows a wider coverage, than other methods. In addition, they offer less opportunity for bias or errors caused by the presence or attitude of the interviewers. The questionnaire has three parts ,the first part is about background information of the respondents .The second part of the questionnaire

contain common types and cause of conflict in the study area, the third part is about the processes and social advantages of indigenous conflict resolution mechanisms.

3.11. Interview Guide

Interview has flexibility ,high response rate, easy to administrate, easy to control over the environment of the interviewer capacity for correcting misunderstanding by respondents and has opportunity to control overtime, date and place of the interview. In addition to the questionnaires , semi- structured interviews were prepared .The items included in the interviews related to the contents of questionnaire. The interview prepared for male respondents because female is didn't participate in conflict resolution mechanism in the study area. To make the interview more effective, easy and interesting all interviews questions are asked by using Amharic languages and kebenicina languages.

3.12. Focus Group Discussion/FGD:

Three focus group discussions were organized in the four villages. The number of participants in each focus group was ranges from 4 to 6 persons. The participants were local elders, religious leaders , house hold heads who settled their conflict through indigenous method, two Kebele leaders, and Kebelle social court workers were included under focus group discussion. The participants were selected through judgmental method.

3.13. Data Collection Administration/Field Work

Relevant information related to the types, common causes of conflict and the process of indigenous conflict resolution mechanisms in kebena ethnic peoples.

gathered from different stakeholders through questioner, focus group discussions, and interviews. Background information for discussions on conceptual issues, related ideas about the role of indigenous conflict resolution method for socio economic development and reports by a woreda desk and court document analysis were gathered from secondary sources in order to consolidate first hand information. To do this, the researcher has employed three enumerators with training of 1 day to capacitate them about data collection properly.

3.14. Data Processing and Analysis

The information that was collected from data sources were organized and statistical computations conducted to explore the inherent relationships among the different variables. The qualitative data obtained through interview and focus group discussions were described qualitatively in sentence form. Responses from questioner fed into a computer and analyzed using SPSS software. Finally, the results were summarized into tables so that the analysis and meaningful interpretation of results made to draw conclusions and implications

CHAPTER FOUR

4. PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter presents the analysis and interpretation of the data gathered by different instruments, mainly questioner, semi- structured interview and FGD. The summary of the quantitative data has been presented by the use of tables on the other hand, the collected data through interview and open- ended questions were analyzed qualitatively.

As mentioned above, among various data collecting instruments questionnaire and semi-structure interview were used to collect the relevant information for this study. Thus a total of 77 questionnaires were distributed to the selected local leaders,civil servant(who works in woreda cultural and tourism office and communication affaires),clan leaders and the general assembly(oget) leaders . Unfortunately, only 71 (92.207%) of them were properly filled and returned to the researcher. Some questionnaires were lost and some were incomplete because of the reluctance of the respondents. Among 9 interview respondents (3 clan leaders,2 woreda culture and tourism affaires , 2 oget leaders and),7 (77.77%) have properly participated and gave the required information on the issue under investigation.

In general 80% of respondents have participated to the issue raised through questionnaire and semi-structured interview. Therefore, the total response rate was sufficient and safe to analyze and interpret the data.

Item scores for each category were arranged under two rating scales. The range of the rating scales were yes or No/ dodnt ,and answer the questions sayed yes and give description for the next tied questions. The respondent answer was evaluated and put under four types this are “satisfactory, good, very good and excellent” before that calculate frequency level of respondents. Accordingly the overall results of the issue investigated as well as respondents’ personal background or profiles were clearly presented below.

4.1 Respondents Characteristics

This chapter deals with description of the Personal characteristics of the respondents followed by their respective demographic sector type or sector. And Analysis of measures,

mean and mean Weights examined under this section of the chapter. The data are collected and then analyzed in response were posted and presented to the problems posed in the first chapter of this study. The findings are based on the responses of sample respondent with the help of structured questionnaire in the study area.

4.2. Demographic Characteristics of Respondents

Human beings involvement in to conflict is natural and inevitable. But the involvement in to conflict depends on the environment in which individuals are living. The areas in which education highly expanded, the societies have great chance to be literate and this educational opportunity have great contribution to minimize the involvement of individuals in to conflict than illiterate individuals (Smith, 2011).

Table 1.1 below indicates that more than half of the household respondents are illiterate. There are only few household respondents accomplished grade 8 and have certificate and diploma. The household respondents have different educational background and this has direct relationship with that of conflict involvement.

Education has the potential to prevent conflict and helps to bring peace in a given society. The more people educate less involve in to conflict and the less people educate more likely to involve in to conflict, but education sometimes aggravates conflict especially in political areas (Smith, 2011).

The finding of Smith is similar with that of the study area. The more people educate less to involve in to conflict. The illiterate household respondents are highly involved in conflict which is 101 (57.4 percent) than grade 1 up to 4 and 5 up to 8 household respondents. But education does not aggravate conflict in the study area against the finding of Smith. Therefore, education has a great contribution to manage and control local conflicts.

Table .4.1 respondents educational status cross tabulation

Educational status	Cases	<i>Age</i>						<i>66 and above</i>	<i>Total</i>
		Male headed	25-35 Fr 1 Prt 12.5	36-45 Fr4 Prt 18.1	46-55 Fr 3 Prt15	56-65 Fr 5 Prt55.5			
Illiterate	Household type	Male headed	Fr 1 Prt 12.5	Fr4 Prt 18.1	Fr 3 Prt15	Fr 5 Prt55.5		<i>Fr 6 Prt50</i>	<i>Fr 19 Prt26.7</i>
		Female headed	<i>Fr Prt</i>	<i>Fr Prt</i>	Fr Prt	Fr Prt		<i>Fr-- Prt --</i>	<i>Fr - Prt -</i>
		Total	Fr 1 Prt 12.5	Fr4 Prt 18.1	Fr3 Prt 15	Fr 5 Prt 55.5	Fr 6 Prt 50		Fr 19 Prt26.7
Grade 1-4		Male headed	Fr Prt	Fr 3 Prt13.63	Fr 4 Prt20	Fr 2 Prt 22.2	Fr 3 Prt 25	Fr 12 Prt16.9	
		Female headed	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt	
		Total	Fr Prt	Fr 3 Prt13.63	Fr 4 Prt20	Fr 2 Prt 22.2	Fr 3 Prt25	Fr 12 Prt16.9	
Grade 5-8		Male headed	Fr1 Prt12.5	Fr 2 Prt9.09	Fr 6 Prt30	Fr Prt	Fr 1 Prt 8.3	Fr10 Prt14.08	
		Female headed	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt	
		Total	Fr 1 Prt12.5	Fr2 Prt9.09	Fr6 Prt30	Fr Prt	Fr 1 Prt 8.3	Fr 10 Prt14.08	

Grade 9-12	Male headed	Fr2	Fr 3	Fr 2	Fr 1	Fr 1	Fr 9
		Prt25	Prt13.63	Prt10	Prt11.1	Prt 8.3	Prt12.67
	Female headed	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt
	Total	Fr2 Prt25	Fr3 Prt13.63	Fr2 Prt10	Fr Prt	Fr 1 Prt 8.3	Fr 9 Prt12.67
Certificate	Male headed	Fr Prt	Fr 4 Prt18.18	Fr 1 Prt5	Fr Prt	Fr Prt	Fr 5 Prt7.04
	Female headed	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt
	Total	Fr Prt	Fr 4 Prt18.18	Fr 1 Prt5	Fr Prt	Fr Prt	Fr5 Prt7.04
Diploma	Male headed	Fr2 Prt25	Fr3 Prt13.13	Fr2 Prt10	Fr 2 Prt22.22	Fr 1 Prt8.3	Fr10 Prt14.08
	Female headed	Fr1 Prt12.5	Fr1 Prt4.54	Fr Prt	Fr Prt	Fr Prt	Fr1 Prt1.4
	Total	Fr 3 Prt37.5	Fr 4 Prt18.18	Fr Prt	Fr Prt	Fr 1 Prt8.3	Fr 11 Prt15.49
Degree and above	Male headed	Fr 1 Prt12.5	Fr2 Prt9.09	Fr 2 Prt10	Fr Prt	Fr Prt	Fr 5 Prt7.04
	Female headed	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt	Fr Prt
	Total	Fr 1 Prt12.5	Fr2 Prt9.09	Fr 2 Prt10	Fr Prt	Fr Prt	Fr 5 Prt7.04
Total		Fr 8 Prt 11.26	Fr 22 Prt30.98	Fr 20 Prt28.16	Fr 9 Prt12.67	Fr 12 Prt16.9	Fr 71 Prt100

Source :field survey 2014

NB= Fr=frequency Prt=percentage

Table 4.1 above also shows a large number of household respondents are in the age of 36-45. The age of 36-45 are highly involved in to conflict 22(30.98 percent). Next to this, the age of 46-55 also involved in to conflict 20 (28.16 percent). Thus, adults (36-55 years) are more likely to be involved to disputes than youngsters (25-35 years) and elders (above 55 years) in the study area.

Furthermore, table 4.1 shows that male headed disputants are far in percentage than the female headed households. The data gained from the focus group participants indicates that, most of the time the male headed households are in conflict higher than the female headed

households. From the total household disputants 69(97.18 percent) of them are male headed respondents who have involved in to conflict. Furthermore, the focus group participants said that, male headed households are involved in to conflict in study area than female headed households.

4.3. Common Types and Causes of Conflict

Conflict is natural and cannot avoid but possible to minimize it. The type of Conflict is varying from place to place, from society to society and it is also different based on the type of socio-economic activity of a given society. The cause of conflict in one area may not become a cause for other area. But there are common issues that become causes of conflict elsewhere. This includes political, social and economic issues.

Table 4.2.: Age Cross Tabulated by Common Types and Causes of Conflict; Classified by Age of Sample Respondents

Items	Cases	Age						Total
			25-35	36-45	46-55	56-65	66 and above	
Common Types and Causes of Conflict	Land conflict	Fr	5	7	5	3	1	21
		Prt	7.04	9.8	7.04	4.22	1.4	29.5
	Grazing land	Fr	3	5	2	2	2	14
		Prt	4.22	7.04	2.8	2.8	2.8	19.7
	Theft	Fr	2	1				3
		Prt	2.8	1.4				4.22
	Marriage related	Fr	3	2				5
		Prt	4.22	2.8				7.04
	Death	Fr	1	1				2
		Prt	1.4	1.4				2.8
	Property claim	Fr	4	6	4	2	1	17
		Prt	5.6	8.4	5.6	2.8	1.4	23.9
	Others type	Fr	3	2	3	1		9
		Prt	4.22	2.8	4.22	1.4		12.6

Table 4.2 above gives detail explanation about the common types and causes of conflict in the study area. The common types and causes of conflict based on household respondents are land and land related issues which accounts 35 (49.2 percent).

The data gained from the focus group discussion participants indicates that, there are different reasons for the existence of land conflict in the study area. From these common reasons of land conflict, many people have shortage of land especially for farm and grazing land for their cattle. Because of shortage of this land, many people get in to conflict to protect his/her land to be taken by another body. Inheritances, ownership of land and boarder conflict are the dominant causes for land conflict in the study area.

Focus group participants also explained that land related conflict was affects the daily life of residents in the study area. Therefore, land and property related problems are the main causes of conflict in the study area.

According to table 4.2 above, adults were more involved in to land conflict than youngsters and elders. From the total household respondents 7(9.89%) of them are at the age of 36-55 and involved in to land conflict.

The qualitative data confirmed that, even though land and land related problems are the main causes for conflict in the study area, indigenous conflict resolution system plays a pivotal role to minimize these problems. Local elders play an important role to minimize the problem of land inheritance by making the member families to share the land from their family. But the participants further confirmed that land problem is the greatest problem which results decreasing social relationship of the community.

4.4. Economic Advantage of Indigenous Conflict Resolution Mechanism

Conflict is an inevitable phenomenon since human beings exist on earth. The cost of conflict is also varied on the systems that the conflicting parties used to settle their dispute.

Table 4.3: Individual's Involvement in to Conflict and Means of Dispute Settlement

Items	Cases	Fr	Prt
How many times did you Involved in to conflict?	One times	22	30.98
	Two times	29	40.84
	Three times and more	20	28.16
	Total	71	100
Try to Settle Conflict using indigenous conflict resolution system before court?	Yes	68	95.77
	No	3	4.22
	Total	71	100
Way of Settle Dispute In the Local Area.	Forceful measure		
	Taken the case to court	3	4.22
	Solving using local elders	68	95.77
	Others specify		
How many times you have used Indigenous conflict resolution system	One times	19	27.53
	Two times	28	40.57
	Three times and more than	22	31.88
How do you express trend of conflict situation in your area	Increasing	69	95.77
	Decreasing	3	4.22

Source: Filed Survey, 2014

NB: Fr. = Frequency Prt. = Percentage

Table 4.3.above, from the total 71 household respondents engaged in to conflict, 22 (30.9 percent) of them involved in to conflict only one time. On the other hand other household respondents involved in to conflict two times and three times which accounts 29(40.84 percent) and 20 (28.16percent) respectively.

The table also shows, from the total household respondents engaged in to conflicts, 71 (92.2 percent) of them tried to settle their conflict through indigenous conflict resolution mechanism. From the total 71 household respondents tried to address their disputes in indigenous mechanism, 69 (97.18percent) of them solved their disputes through local conflict resolution mechanisms. From the total 3 (4.22 percent) household respondents who tried to settle their dispute in the woreda court. Many of the household respondents used local conflict resolution systems more than one time.

The poor and much marginalized or disadvantaged people are irregular users of the formal justice system and they give much emphasis on indigenous conflict resolution methods because it is an important means of conflict resolution to save time, money and most importantly not to demolish their social relationship. These poor and marginalized people using different type's indigenous conflict resolution methods and it depends on the specific culture of the society. Especially in developing countries some uses local elders, others religious leaders and still others use both in different times (Ewa, 2006).

The focus group discussion participants explained that majority of the local community uses local elders to solve disagreements. The locally accepted elders are the main actors to solve local conflict and the society also accepted these elders. The idea of this focus group discussion is similar with what Ewa advocates that marginalized and poor people are the main user of indigenous conflict resolution system. It indicates that conflict resolution via local conflict mediators is preferable than using formal one or court in the study area.

The economic crises like money and time wastage are common in conflict resolution. The social crises like the breakdown of social capital and disintegration of social relationships between or among individuals.

4.4. Procedures used in traditional conflict resolution mechanisms

According to my participant response kebona have their own traditional conflict resolution mechanisms these method is known as Bobenie Geltita. Bobenie Geltite is the set of local cultural norms or codes regulating the communal social structure and structure and interaction plays significant role in social and cultural life of the people of kebona. Bobenie geltite has six sub –levels ;these are ;

1. Jemie Balike(elders drinking coffee together)
2. Qeyei or Zenei Balikie (your local elders)
3. Antitea(family members)
4. Elidagna(clan elders)
5. Halaa(clan leaders)
6. Oget(elder of the nation)

1. Jemie Balike(elders drinking coffee together)

This is the first level of traditional conflict resolution method that consist of elder men elected by village or surrounding members. If the problem is difficult for them to solve, they transfer it to the second level

2. Qeyei or Zenei Balikie (your local elders) at this level elders solve the problem. if the problem is difficult to solve ,they transfer to the next level.

3. Antitea(family members/relatives) this is third level of conflict resolution method. comprises elders of family members(blood related group). This family member solves the problem this is the last level for simple problems. if the problem is difficult for them , they transfer it to the next step.

4. Elidagna(clan elders) this is the fourth level of judgment or conflict resolution method among the kebona. The representatives are elected from the clans member. they carry out

their meeting every month to observe and solve different affairs that prevails in each of the clans member.if the problem is difficult to them they transfer to next level called as *halaa*



Figure 2The Thirty Nienth clans of kebena

5.Halaa(clan leaders) ;according to informants this is a group of some clan leaders or bloody related clan groups leader.they carry out meeting every month to observe and solve different issues that prevails in each of the clans in the society .The major responsibility of clan leaders are to bring harmony and mutual understanding with in the clan members. All

the clans have the tradition of helping each other during hard ship, like property damage in which each clan is obliged to cooperate during hard ship by contributing money as well as by their own labour. If the problem is hard transfer to oget

6.Oget(elder of the nation) at this level divided into two sub groups the first one is oget ;this is the second level next to bobanie gelteta. Oget in kebena language means meeting or conference.members of the jugde are twelve in number and elected directly by the people.they solve crime related cases such as killing ,physical injury,property damage,unnecessary expenditure of wedding,holy day ceremony etc . the meeting takes place once in amonth to check and solve the aforementioned problems. The twelve judge are representatives of thirty nine clans of kebena. During their meeting the judges present their work report and check how the member discharge their responsibility honesty . if a member of oget is not competent to carry out his responsibility ,he is replaced by other competent and responsible person .the second and sub-level is Bobenie Geltita.this is the upper ruling body of all others. All serious cases are solved at this level. This traditional court has the power to solve any case which could not be solved at lower level court.consists of twelve elder judges and six councilors of representatives elected from clans of kebena .major consideration criteria for bobenie geltita leaders election include the following ; the person they must be know the regulation of bobenie geltite thoroughly, they should know partially the rule of sheria ,Islam law, and they must be ethical and knowledgeable and respectable in society .all the above criteria must be taken to account when they elect leaders of bobanie geltita. The leaders they serves for five years after five years another election is held .some times if judge has unethical behavior ,he will be dismissed before his term is over. Every higher cases shall be solved at this level example if some body kills some one in the society .this case will be handled in two ways .the first is called medala that means full blood ,acase of individuals that deliberately killed some body .*medala* is killing some body cruelly and intentionally .*bobenie geltita* leaders look the case seriously because this kind of crimes could lead to ethnic conflict among society. Bobenie geltita leaders resettle this conflict in a peaceful way homicide case has its step to be solved . if one party kills some one ,old men go to victims parent home wearing scarf on their waist and beg a family and relatives as mediator. They beg saying let God rest the soul of the dead in the heaven and let him replace the dead by another son . then the elders of *Bobanie Ada* take the case of blood this called as *qatara*.then

next they investigate the case wisely and solve it peacefully. At the end ,they bring peace between the victim and the family of the accused and the accuser. The second is *yemedala medala*,un intentional killing of some body .these two case are solve only at bobanie geltita level.

Table 4.4 Termination of social interaction and physical harm because of Conflict

Variables	Cases	Fr	Prt
Does conflict terminate social relationship in your area	Yes	60	84.5
	No	11	15.49
Conflict involve physical harm	Yes	55	77.4
	No	16	22.5

Survey;2014 Fr=frequency prt =percentage

Table 4.4 above, gives detail information about social termination and occurrence of physically harm and crime as a result of conflict. Overall, majority of household respondents agree that dispute because of different reasons leads termination of the social interaction of the community. Moreover, 60 (84.5 percent) of household respondents agree that conflict accompanied by physical harm 55(77.43 percent). Furthermore, the interview and all village focus group discussion participants explain that as a result of conflict, disputants miss a lot of advantages which are benefits from social interaction. But these focus group participants further explain that even though conflict terminates and affects social relationship of individuals, there are different social organizations which restore the relationship of the community. From these organizations Idir and labour organizations (geiza), religious association like , eid al adeha and remedan etc have been mentioned.

Table 4.5 relation ship of disputant and quality of local leaders

Variables	Cases	Fr	Prt
r/n ship with the community	Yes	68	95.77
	No	3	4.22
Inviting your conflicting party in	Yes	66	92.95
	No	5	7.04
Missing social interaction B/c of conflict	Yes	60	84.5
	No	11	15.49
How do measure quality of local conflict resolution	Very good	62	87.32
	Good	7	9.85
	Poor	1	1.4
	Very poor		

Survey-2014

Fr –frequency prt-percentage

Table 4.5 above shows that from the total household respondent's 68(95.7 percent) of them has good relationship with the community. After using indigenous conflict resolution method, individuals have restored their relationship with the community and their conflicting party. From the whole house hold respondents 66 (92. 95percent) of household respondents invite their conflicting party in different religious ceremonies and other social interactions. This indicates that indigenous conflict resolution has great contribution to restore the relationship of the community. Some household respondents 5 (7.04) did not invite their conflicting party in any religious ceremony or in any social activity.

The data gained from focus group participants and interview participants support the above finding. The participants said that many house hold respondents in their local area using

indigenous method of conflict resolution and this helps them to restore their relationship. The traditional conflict resolution mechanism is related to the formal court in one way or another. The traditional dispute resolution mechanisms are recognized under Article 34 of FDRE constitution. thus in Ethiopia in formal legal pluralism is recognized under the constitution. According to my respondents the traditional dispute resolution mechanism are supportive of the formal court on resolving dispute of personal and family matters. Dispute on land and marriage related disputes is resolved by the ogget traditional dispute resolution mechanism by the consents of the parties to the disputes. Ogget traditional dispute resolution mechanism collaborates with the formal court in many dispute resolution process in order to access justice and maintain peace in kebena ethnic groups

Therefore, individuals who have used indigenous conflict resolution mechanism have the chance to consolidate their relationship to the community in general and their enemy in particular since the ultimate matter is restoring good relations. From the total participants 60 (84.5 percent) of household respondents missed the social interactions when they involved in to conflict. Household respondents who missed social interaction because of conflict faced rarely 11 (15.49percent). It indicates that a local conflict in the study area does not affect the social interaction of the society in serious manner rather it affects the interaction of the society rarely. From the total participants 62(87.3percent) said that quality of local conflict resolution is very good and 7(9.8 percent)said good and 1(1.4 percent)said poor. Because many reasons traditional conflict resolution mechanisms are more preferable than modern conflict resolution mechanisms in the study area.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

This chapter presents summary, conclusion and recommendations based on the findings of the previous chapter. Accordingly the overall analysis is summarized and conclusions drawn from the study based on the finding of the research and lastly recommendations are also forwarded by the researcher.

5.1. Conclusion

Conflict becomes the day to day challenge for many residents in the study area. The source of conflict may vary from individual to individual and from local to local, but there are common causes of conflict that continuously visible in the study area. Since majority of the household respondents living in the rural area, agriculture becomes the dominant source of income almost for all residents. Thus, access to land is important for every household. Because of this, land is the main source of conflict for many households in the study area. The interest of land for many households increases from time to time and similarly conflict on land increase in alarming rate. The main sources of land conflict in the study area are directly related with high demand for land, poor border demarcation and disagreement over the inheritance of land among members of family. In addition to land and land related conflicts and marriage related problems are also the main causes of conflict in the study area.

Residents of the study area are using different types of indigenous conflict resolution methods. like Jemie Balike ; commonly practiced method of indigenous conflict resolution which many people used to settle their conflict. This indicates that conflict resolution via local conflict mediators is preferable than using formal one or court system in the study area. There are different reasons that forced the residents to use indigenous conflict resolution mechanism. First, the cost of indigenous conflict resolution system like material cost, transportation cost, time and other costs become low. Second, the process of indigenous conflict resolution system takes greater speed. Thirdly, implementing this approach does not require sophisticated party structures or expensive campaigns; but formal conflict resolution systems are expensive. Finally indigenous conflict resolution system is very important means

of conflict resolution by increasing social harmony, addressing common problems of the society and increase support of each other and tolerance.

This conflict resolution method is necessary for the re-establishment of social relationship or bringing together of the society in general and conflicting parties in particular. After using indigenous conflict resolution mechanism, many households invite their conflicting party in different religious ceremonies and other social interactions because indigenous conflict resolution mechanism has great contribution in restoring the relationship of the community.

There is a problem from the government and other governmental and non-governmental organization to provide the necessary support for the local people and elders to consolidate indigenous conflict resolution mechanisms. Sometimes the government provides training for local elders but the process of selecting the participants filled by corrupt practices. The government also failed to provide financial and material support.

During decision making process, the local elders forced the conflict parties to come and discuss their problem; this considered as the domination of decision making process on the eyes of residents. During decision making process youths are actively participated in the decision making process. But women's are not participate in the decision making process but it does not mean that women's nothing contributed for peace building process. Indigenous conflict resolution system in the study area become one of the manifestations of culture and the practice does not contradict with that of the existing traditional structure of the society.

5.2. Recommendation

Based on the results of this study, the following recommendations are made:

Local elders play an important role to settle disputes and building peace. But there are many problems that challenge these elders to perform the right activity. Thus, it is better if the government provide the right training for the right elders. To minimize the problem of office or shelter for local elders, the local or Kebele administrators shall cooperate and build house by using local people and local materials and the woreda government shall arrange this situation. For modern documentation storage system, it is better that the woreda government

giving training by selecting individuals from each Kebele how to documenting files and other related activities.

Sometimes there is problem of ignoring the decision of local elders but not always by the woreda court desk. Once the conflict solved using indigenous conflict resolution system, but the woreda prosecutors continuing their accusation by neglecting the decision of local elders and finally this situation aggravates the conflict. It is better if the woreda court create strong relation with famous local elders and accepting the decision local elders as a binding rule.

The result shows that the practice of illegal gun trade severely affects the lives of residents in the study area. To minimize this problem, the woreda police office and woreda militia desk work cooperatively with the above adjacent woredas.

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APPENDICES

Appendix I

Kotebe University of education

Faculty of Social Science

Department of Civics and Ethical Studies

Dear respondents:

This questionnaire is prepared by a post graduate student in Kotebe University of Education for partial fulfillment of master of degree(MA). The aim of this questionnaire is to collect data about the role of indigenous conflict resolution mechanisms: In Case of kebena Woreda, SNNPR ,of Ethiopia. The information you provide is believed to have a great value for the success of this research. I confirm you that all data will be used for academic purpose and will be analyzed anonymously and you are not exposed to any harm because of the information you give. I highly appreciate in advance to your kind cooperation in providing the necessary information.

Thank you!!

General instruction: Please put (√) that is appropriately represents your response in the multiple choice questions. 2. To the open-ended questions, please write your response on the space provided. Section I: General questions

1. Age of the respondent _____ years

2. Education status
- | | |
|---------------------|-------------------|
| 1. Illiterate ----- | 5. Preparatory |
| 2. 1-4 grade | 6. Certificate |
| 3. 5-8 grade | 7. Diploma |
| 4. 9-10 grade | 8. Degree & above |

3. Family type
- | | |
|---------------------|------------------------|
| 1. Male headed----- | 2. Female headed ----- |
|---------------------|------------------------|

Section II: common types and causes of conflict

4. What are the types and causes of conflict in your area?

- | | |
|------------------------------------|-----------------------|
| 1. Farm land | 5. Religious issues |
| 2. Grazing land | 6. Murder |
| 3. Theft | 7. Property claim |
| 4. Marriage and engagement dispute | 8. Rape and abduction |

Others

5. How many times did you face conflict?

- | | |
|-------------------|-----------------------|
| 1. Only once ---- | 3. Three times----- |
| 2. Two times ---- | 4. Four and more than |

6. What type of measures you have taken to minimize conflict?

1. Forceful measure

3. Solving using local elders

2. Taken the case to court

4. Other specify_____

7. If your answer for Question number 7 is —solving using local elders, how do you evaluate the Process of conflict resolution through indigenous mechanism interms of time? 1. Very fast 3. Slow----- 2.

Fast-----

4. Very slow If you have other idea, please

state

here

8. How do you express the trend of conflict situation in your area?

1. Increasing

3. No change

2. Decreasing

4. Other,

specify_____

9. When you are in conflict with somebody, what do you do to solve the conflict? 1. Call to local police

force 2. Take the issue to Woreda court

3. Take it to religious leaders

5. Take it to local elders If any other

mechanism that you have used, please specify

it_____

22. Have you ever missed the social interactions because of conflict?

1. Yes

2. No

23. Did you settle your dispute via local conflict mediators before you come to the woreda court? 1. Yes 2. No

24. If your answer for question number 23 is yes, how do you evaluate its contribution of local elders for consolidating social network between disputants? 1. Very good 3. Fair 2. Good 4. Poor 5. Very poor

Section VI: challenges and weaknesses of Indigenous Conflict resolution mechanisms in the study area

25. Is indigenous conflict resolution mechanisms in your area supported by the government and other non-governmental organizations? 1. Yes 1. No

26. If your answer for question number 25 is yes, what type of support provided? 1. Financial support ---- 3. Training for local elders-----

2. Material support-----

4. All-----

27. Do you believe that indigenous conflict resolution mechanisms have weaknesses? 1. Yes 2. No

28. How do measure the quality of local conflict mediators or local elders?

1. Very good

3. Poor

2. Good

4. Very poor

28.is the traditional dispute resolution system related to the formal or sharia court ? 1,yes-----2,no -----if your answer is yes please list?

Tank you:

ኮተቤ የት/ት ዩኒቨርሲቲ

የማህበራዊ ት/ም ፋካራቲ

የስነ ዜጋና ስነ ምግባር ት/ት ክፍል

በስነ ዜጋና ስነ ምግባር ት/ት ድህርምርቃ ፖሮግራም

መግቢያ፤ ይህ መጠየቅ በኮተቤ የት/ት ዩኒቨርሲቲ በስነ ዜጋና ስነ ምግባር ት/ት ክ/ል ለማስተርስ ዲግሪ ማሙዋያ የጥናት ፅሁፍ የተዘጋጀ ነው። የመጠየቁ ዋና አላማ ባህላዊ የግጭት አፈታት ዘዴ በደብዳቤ ክልል በጉራጌ ዞን በቀቤና ወረዳ በቀቤና ቤሔረሰብ የግጭት አፈታትን በተመለከተ ለማህበረሰቡ ያለውን ጥቅምና ሒደት ከህብረተሰብ መረጃ ለመሰብሰብ የተዘጋጀ ነው። የሚሰጣቸው ምላሽ ሁሉ ሚስጥራቸው በሚገባ የተጠበቁ ናቸው። በመጠየቁ ላይ ስምዎን ማስፈር አይጠበቅቦትም። ለመጠየቁ ለሚሰጡት ምላሽ በሙሉ በቅድሚያ ክልብ እናመሰግናለን።

መመርያ፡ አማራጮች በቀረቡበት ጥያቄ እራስን በሚመለከት ጉዳይ ላይ የ'√' ምልክት በማድረግ ያመልክቱ

:ዝርዝር መልስ ለሚያስፈልጋቸው ጥያቄዎች ቦታ የማይበቃ ከሆነ በሌላ ወርቀት የጥያቄውን ቁጥር በመጻፍ መልሱን ያስቀምጡ።

የግለሰብ መረጃ አጠቃላይ የግለሰብ መረጃ

1. ዕድሜ ---- ዓመት----

2. የት/ት ደረጃ

- | | |
|------------------|----------------------|
| 1. ያልተማረ----- | 5. ሰሪተፍኬት----- |
| 2. 1-4 ክፍል----- | 6. ዲፕሎማ----- |
| 3. 5.8 ክፍል----- | 7. ዲግሪና ከዚያ በላይ----- |
| 4. 9-12 ክፍል----- | |

3. የቤተሰብ ሁኔታ

- | | |
|--------------------|-------------------|
| 1. ወንድ አስተዳደር----- | 2. ሴት አስተዳደር----- |
|--------------------|-------------------|

ክፍል አንድ፤ የግጭት አይነቶችና መነሻ ምክንያቶች

- | | |
|---------------------------------|-------------|
| 1. ከሰው ጋር ተጋጭተው ያወቃሉ 1 አዋ ----- | 2. የለም----- |
|---------------------------------|-------------|

2. የጥያቄ ቁጥር 1 መልስዎ አዎ ከሆነ የግጭቱ ምክንያቶች ምንምን ናቸው

ሀ. የዕርሻ መሬት ----

ሐ. ስርቆት-----

ረ. ግድያ-----

ለ. የግጥሽ መሬት-----

መ. ከጋብቻ ጋር በተያያዘ-----

ሰ. በገንዘብ ጉዳይ--

በ. ሌላ-----

3. ስንት ጊዜ ግጭት አጋጥሞዎት ያዉቃሉ-----ጊዜ

4. ግጭቱን ለመቀነስ ምን ዓይነት ዕርምጃ ወሰዱ?

ሀ. በሀይል መከላከል-----

ለ. የአካባቢ ሽማግሌዎችን ተጠቅሜ-----

ሐ. ጉዳዩን ወደ ፍ/ቤት መዉሰድ-----

ሌላ-----

5. ለጥያቄ ቁጥር 4, መልስዎ <ለ> ከሆነ በህላዊ የግጭት አፈታት ሂደቱን እንዳት ያዩታል.

1. በጣም ፈጣን ነዉ-----

3. ዘገምተኛ-----

2. ፈጣን-----

4. በጣም ዘገምተኛ-----

5. ሌላ ተጨማር ሀሳብ ካለዎት-----

6. ባህላዊ የግጭት አፈታት ሂደት የሚመረጠት መመሪያና ደብን አለዉን

አዎ-----

የለዉም-----

7. የጥያቄ ቁጥር “6” መልስዎ አዎ ከሆነ ምን ይባላል.

8. ባህላዊ የግጭት አፈታት ስራዳት መመሪያ ካለዉ አተገባበሩ እንዴታ ነዉ በዝርዝር ያስቀምጡ.

ክፍል ሁለት፤ የግጭት አፈታት ሂደቶች

1 .እርስ የቀቤና ቤሔረሰብ ተወላጅ ነዎት

ሀ. አዎ-----

ለ. አይደለሁም-----

2. ለጥያቄ ቁጥር “1” መልስ < አዎ > ከሆነ በቀቤና ቤሔረሰብ የግጭት አፈታት ያዉቃሉን አዎ----- አላዉቅም---

3. ለጥያቄ ቁጥር “2” አዋጅ ከሆነ ተጠቀሞ ወሰን ያወቃልን አዋጅ----- አይ-----

4. ለጥያቄ ቁጥር “3” አዋጅ ከሆነ ሂደት /የግጭት አፈታቱ ሂደት ዕርካታ /ደረጃ አለውን አዋጅ----- አይ-----

5. ለጥያቄ ቁጥር “4” አዋጅ ከሆነ ስንት ደረጃዎች አሉት በቁጥር ያስቀምጡ

6. ለጥያቄ ቁጥር “5” በሰጡት መልስ መሠረት ከመጀመሪያ እስከ መጨረሻው ባለው ደረጃ የሚታዩ ጉዳዮች ይለያልን አዋጅ-----
- አይ-----

7. ለጥያቄ ቁጥር “6” የሰጡት መልስ ፣አዋጅ ከሆነ በየትኛው የግጭት አፈታት ሂደት ላይ ነው ከባድ የሚሉ ጉዳዮች የሚታዩት በዝርዝር ያስቀምጡ.

8. በእያንዳንዱ ደረጃዎች /ባህላዊ የግጭት አፈታት ላይ ተሳታፊ የሚሆኑት እነማን ናቸው.

ክፍል ሶስት፤ የባህላዊ ግጭት አፈታት አጠቃቀምና ሁኔታ

1. ባህላዊ የግጭት አፈታት ሂደት ከዘመናዊ ዳኝነት ስርዓት አንፃር ጊዜ ቆጣቢ ነው.

አዋጅ----- አይደለም----- ሌላ አስተያየት-----

2. ባህላዊ የግጭት አፈታት ስርዓት ከዘመናዊው አንፃር ጊዜ ቆጣቢ ነውን

አዋጅ----- አይደለም-----

3. እርሶ ባሉበት አካባቢ ሰዎች የትኛውን የግጭት አፈታት ይጠቀማሉ ባህላዊ----- ዘመናዊ-----

4. ጥያቄ ቁጥር “3” ባህላዊ ከሆነ ምን ያክል 1. ሁሉም -----2. በጣም ብዙ----- 3. ብዙ-----4. ጥቂት -----ሌላ ካለ

5. ለጥያቄ ቁጥር “4” መልስ ጥቂት ወይም በጣም ዝቅተኛ ከሆነ ምክንያቶች ምንድነው ብለው ያስባሉ?

6. በባህላዊ የግጭት አፈታት ሂደት ላይ በያንዳንዱ ደረጃ የሚሳተፍ ሰዎች /ሽምጋዎች ስንት ፣ስንት ናቸው?

7. በባህላዊ ግጭት አፈታት ሂደት ላይ በያንዳንዱ ደረጃ የሚቀመጡት ሽማግሌዎች በማን የተመጡ? ናቸው. መስፈርቶች አሉን .ከሉ መስፈሪቱን በዝርዝር ያስቀምጡ?

እና መሰግናለን /ዐቢሽሺ ገለጣሚ